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be taken here in its widest sense, as it comprises every kind of subject in the treatment of which Arabic was employed.

It is, however, not quite clear why Prof. Steinschneider called his work a contribution to the history of the literature of the *Arabs*. Contributions by Jews to the literature of the Arabs are restricted to the pre-Islamic epoch, and are discussed in the first, and shortest, chapter of the book. After the rise of Islām the terms "Arabs" and "Moslims" are identical for historical purposes. Even Arab writings by Jews on neutral subjects as philosophy, mathematics, astronomy, and medicine, belong to Jewish literature, as they were chiefly composed for the benefit of Jewish readers and almost entirely written in Hebrew characters. This entirely coincides with Prof. Steinschneider's own opinion, since he says that the book is intended to give a compilation, as complete as possible, of writings in Arabic by authors who were born as Jews, and very logically he also includes such authors as subsequently adopted Islām.

The introduction gives a survey of the development, extent, and character of the Jewish Arabic literature, and incidentally furnishes some autobiographical notes of great importance and interest. Although this book is, as regards bulk, one of the smaller fruits of the author's labours, it is one of the ripest and richest, and as full of good things as the proverbial pomegranate. He devoted his attention to the Arabic writings of the Jews from the very beginning of his literary career, and there is no living scholar who possesses an equal mastery over this attractive subject. Its *raison d'être* is placed before the reader in so impressive a manner, that its significance for Jewish culture during the Middle Ages is made clear to all those who cannot study it at first hand, and might therefore be inclined to undervalue it. Now while it was yet flourishing its importance was felt instinctively even in countries where Arabic was an unknown language, and the desire to have its treasures within reach, reared an army of translators which, as to numbers, has no equal in any other literature. There are two points touching this matter which merit special attention. It is an undisputed fact that between the ninth and fourteenth centuries at least the Arabs held a leading part in all branches of study. The Jews who lived in their countries moved entirely in their scientific sphere. They studied their works, both sacred and secular, translated many of them into Hebrew, and imitated them. They adopted their methods and technical terms, and with the help of these built up not only a large Arabic literature of their own, but allowed them to influence many of their Hebrew writings also. This is particularly noticeable in works on philosophy, linguistics, and natural sciences. The literary life in Christian

countries offered neither homogeneity to the Jews they harboured, nor did they (with very few exceptions) find any encouragement to show interest in it. It was, on the contrary, a constant source of attack and persecution, and what scientific work the Jews of Christian Europe pursued, was limited to their own literary inheritance, and perhaps medicine. In Moslim lands there was not a branch of knowledge in which they did not take a hand. In some cases they even preserved relics of Arab works otherwise entirely lost. The list of subjects given by Prof. Steinschneider (p. xxviii sqq.) is anything but exhaustive. For a better insight into this question we are indebted to the Cairo Genizah which, indeed, changes the aspect of Jewish Arabic literature completely. Its tentacles stretched even as far as Qorān and Mohammedan tradition. We also see that Eastern Jews, far from neglecting History, as Prof. Steinschneider regretfully assumes (p. xx), bestowed a good deal of attention on this branch, occasionally clothing it in the guise of predictions. Apart from Genizah fragments, we find instances of this in Jefeth's Commentary on Daniel (ed. D. Margoliouth). As to Fiction, it is easily intelligible that the Thousand and One Nights did not appeal much to their taste, although the Jewish Agādā was the source of more than one of them. The Cambridge Genizah (T-S. Collection) contains a large fragment of the Autar romance in Hebrew characters. There are extracts from Arab works on grammar, collections of proverbs, interpretations of dreams, and even notes on Ṣūfism (see *J. Q. R.*, XV, 180-81).

As to the first period, viz. that of old Jewish poets in Arabia, much uncertainty will always remain, as everything concerning them has come down to us through Mohammedan channels. In spite of the numerous monographs and articles extant on these poets, the almost exhaustive compilation of their names with all literary references given by Steinschneider is most welcome. With regard to Al Samau'al I found in the T-S. Collection a poem consisting of 25 lines, and headed הָרָה קַצִּירָה לְסַמּוּל. Although the genuineness of this poem is as uncertain as possible, no other person can be meant in the heading than the poet of Teimā, and for the following reasons. In the first instance the Hebrew שְׁמַאוּל is in Arab sources always Shamwīl, and secondly only the name of this poet is handed down with the article: al Samau'al. The poem in question has the form of an ancient Qaṣīda, and the corrupted text justifies the assumption that it is a faulty copy of an original of much greater age than the fragment itself which is undoubtedly old. I hope to publish it before long.

To Steinschneider's list of poets should be added Jabal b. Jawwāl (see *R. É. J.*, X, p. 20, overlooked by the author). Concerning Ka'b b. Al Ashraf I believe that he is alluded to in the simile,

Qorān VII, 175 (see my *New Researches* into the Qorān, p. 95). Finally the monk Baḥira was not a historical person, but owes his mythical existence to Judæo-Arabic Agadists (see *ibid.*, pp. 22-5).

As Prof. Steinschneider's book is a work to be studied rather than criticized, it is much more expedient to supplement it in such points as may be reaped from the harvest of the Genizah, as far as it has been gathered at present. The best part, however, is still to be done.

To begin with David b. Al Muqammaṣ (not Miqmās, the **א** being only *mater lectionis*), a Cambridge fragment describes him as **שִׁירָאוֹי**. It is the beginning of an unknown work by him, containing *Fifty Queries concerning Christianity*.

Another fragment of five leaves yields part of the original of (the elder) Isaac Al Isrā'īl's *Book of Definitions*. (Both fragments published in *J. Q. R.*, XV, July.)

Nothing can surpass Steinschneider's survey over Sa'adyāh's writings and the bibliography thereon. Some new material belonging to this paragraph has lately been published by Schechter. There is, however, more in store, as the Cambridge Genizah contains many fragments of commentaries by him on books of the Bible other than are known at present. To this belongs an exposition on Exod. xii, which is rather a treatise on the Jewish Calendar, and has the title **אֵלֶּכְלֶאֱם פִּי הַחֹדֶשׁ הַזֶּה**. Of his polemical works I have found fragments of the **וְקִיאָם אֶלְשָׂרָאֵעַ אֶלְסַמְעִיָּה**, **ב' אֶלְעִרְיוֹת**, **ב' אֶלְחַמְיִי**, and another against Ibn Sāqweih (see the October number of this JOURNAL). Another fragment ascribed to him is headed **תַּפְסִיר אֶלְצִלְאָה**.

Quite a new light is thrown by the Genizah finds on the Gāōnim Samuel b. Ḥofni and Hāi. A list of works by the former has been published by G. Margoliouth (*J. Q. R.*, XIV, 311). The T-S. Collection harbours *two* identical copies of the beginning of a work entitled **אֶלְחַמְיִי** by Samuel Hakkōhen. Although this work is not mentioned in the list just mentioned (which does not claim literary accuracy, but is only a bookseller's list), there is hardly any doubt that Samuel b. Ḥofni is meant. Both copies were made for a certain Menaḥem b. Samuel who was probably a publisher, or the author's son, or both. The great popularity of Sam. b. Ḥofni's writings is illustrated by the fact that T-S. Coll. possesses not less than five different fragments of his **ב' אֶלְבִּיִּעַ**. Other fragments belong to his **ב' אֶלְהֶבֶה**, **ב' אֶלְרֶהֱן**, **ב' אֶלְצִמָּן**, **ב' אֶלְשֶׁהֲאֹרָה**, **ב' אֶלְצִאֵי** (Steinschneider, No. 12, **הַמַּתְנָה**). Hardly less appreciated were the Arabic writings of Hāi, as we may conclude from the five different fragments of *his* **ב' אֶלְבִּיִּעַ**. The full title of the latter's work on Oaths

ב' אלגמל ואלאצול פי אלפקה עלי אלימאן (Steinschneider, No. 2) and T-S. Coll. contains a large fragment of the work.

In connexion with Steinschneider's fine article on Samuel b. Abbās (p. 186 sqq.), I should like to point out that the title of his ב' אלנקץ ואלאבראם is to be found at the end of the Bodleian MS. of the Kitāb Al Khazari (see my ed., p. v).

The article on Maimonides (pp. 199-221) is really unique in its arrangement and fullness, and includes the latest studies on his writings. I have, however, to mention that T-S. Coll. contains a fragment of two leaves of a work which probably formed an abridgment of Maimonides' ס' המצות. To judge from the way in which this work as well as the משנה תורה are quoted Maimonides himself appears to be the author. The fragment will shortly be published. Two rather large fragments (14 and 11 leaves) belong to an Arabic commentary on the משנה תורה. They are evidently in autograph. Further examination will show whether this work is identical with that by Solomon b. Joshua, mentioned by Steinschneider, p. 271.

Through the Genizah Judah Al Ḥarīzi appears in a new light, viz. as a writer of Arab poems, concerning which more has been given elsewhere (*J. Q. R.*, July, 1903). One fragment gives the title ב' אלביאן by Josef b. Jūdah. Is this Ibn Aknin? From the MS. Montefiore 159 (which Steinschneider ascribes to the same author) we learn that the name of his grandfather was Josef (and not Isaac). T-S. Coll. has the beginning of a work entitled מן אלאלפאט תאליף by Jacob b. Eleazar who is possibly identical with the Hebrew translator of *Kalila wa Damna*.

Here may be annexed a few names of authors and titles of works found in the Genizah, although there is, as yet, hardly more to be said on them. A certain Jacob b. Josef is the author of a שרה אביאל בני, ending הללו מדות בני ישראל. The same fragment contains a Responsum by Jacob of Fez. Are the two identical? Solomon b. Al Gabali is responsible for a שרה אלעולאות כתאב. A שרה אלעולאות is given under the name of Maimūn b. . . . Josef (perhaps Maimūni's father?). A certain Abu Mohammed is the author of a work entitled זהריה אלפילסוף. This is evidently the copy of a work by a Mohammedan author. *Abu Muhammed* is the Kunya (cognomen) of the famous theologian Ibn Ḥazm who lived in Spain in the eleventh century. I have not, however, been able to trace the title in Arab works on bibliography. Finally I have to mention a treatise on the "Human Soul," by Isaiah Hallēvi b. Michāel.

Titles of works the authors of which are not named are the following : (1) כתאב אלבלק ; (2) מקאלה פי פצאיל אלצום ; (3) כתאב

אלבליקה ; (4) כתאב אלמסקה ; (5) מקדמאת אלמנדראני (Philo ?) ; (6) כתאב פי נואהר אלכלאם. I leave unmentioned numerous fragments of Qaraite works and others which have not yet been sufficiently examined. The breaking up of the Cairo Genizah had its disadvantages. Fragments forming parts of the same work are scattered among different owners with little prospect of becoming reunited in the near future.

In conclusion I should like to add a few more notes derived at random from various sources. Cod. Brit. Mus. Or. 2538 contains among other matters the story of a fierce quarrel between the Rabbanite and Qaraite communities of Cairo in 1465. The tale, although far from being an impartial account of the incident in question, sheds considerable light on an episode of Eastern Jewish history of which otherwise little is known. Of more recent literature there is to be mentioned a collection of short stories and essays in two volumes by Shalōm Bakhāsh under the title אור הלכנה (Leghorn, 1886). There also circulate pointed Arabic translations of Kalman Schulmann's popular writings. As regards Moses b. Ḥayyim Bunān (Steinschneider, par. 221), the prose part of his poems appeared under the title ספינה מאלוף (Leghorn, 1877). Eastern communities use translations of the Daily Prayerbook printed side by side with the text. In some special editions are found paraphrastic translations of Gen. xlix, Exod. xv, and Isa. x. 32-xii. 6. The Arabic Targum to Canticles (p. 288) has been printed, Leghorn, 1879 (see *J. Q. R.*, VI, 120).

H. HIRSCHFELD.

## BACHER'S "AUS DEM WÖRTERBUCH TANCHUM JERUSCHALMI'S."

*Jahresbericht der Landes-Rabbinerschule in Budapest.*—In addition to the record of the academical year 1902-1903, the report contains an important contribution to the study of Tanḥum's great philological work by Prof. Dr. Wilhelm Bacher. Tanḥum's dictionary was intended to accompany the Mishneh-Torah of Maimonides. It has always been treasured among the Yemenite Jews, but no trace of its existence is found in Europe before the seventeenth century ; even at the present day manuscripts are rather rare. The value of Tanḥum's compilation for the study of later Jewish literature requires no telling, and the need for a complete edition has long been felt. Munk,